727 ally the houses are burnt. The attacking warriors withdraw after a time and start for home with what heads they have secured.

If the warriors have secured some heads, they start shouting in triumph while still some distance from home. The women answer and come out to meet them. There is much victorious clamour. Each successful warrior hacks his heads in pieces and either places them on bamboos in front of his house, or else hangs them in the convenient large tree sacred to his especial *anito*. They are decorated with flowers. Then the people hold a feast, called *boda*, at which they eat and drink; but do not dance. The main event is the [537] triumphal shouting of the warriors. Each relates in a chant the mighty deeds which he has done.

MARRIAGE

582 A youth is free to select and woo the girl of his
584 choice—with his nose flute, *baling*, or a kind of jews-
[534] harp, *oribao*, or by other means common to youth the
[836] world over. If she is agreeable, the courtship becomes serious and they enter into an arrangement, *aluloy*, whereby the sleep together for a period of from three months to a year. They are in earnest in this affair, for they know that, if it does not result in marriage, they must pay a heavy fine. Their object is pregnancy.

583 When the youth decides to have the marriage, he
584 requests his parents to deliver several baskets of rice cakes to the house of the girl. All the relatives of both parties are notified and assemble in the house to arrange for the wedding. They have a feast: rice.

535 ing in the clear space and is joined by a woman, per-
796 chance of his own choice. Occasionally a highly hon-
574 ored guest has two partners. They raise and wave their arms and hands resembling the wings of a bird in flight. The man gestures with his outspread cloth and goes in a circle somewhat reminiscent of a youth courting a girl. Their feet begin to shuffle and then stamp in cadence to the music. In the middle of the dance one of the family brings *basi* for the dancers and musicians to drink. The music rapidly becomes faster and louder so that the dancers must stamp harder and faster and raise their knees higher. This is such hard exercise that one of the couple soon gives up and goes and sits down. His partner follows suit and the music stops. The man hands his cloth to a friend, who starts the next dance. This dance is difficult to learn, and only long experience makes one
[531] proficient in it. Sometimes, if some famous old warrior does not choose to dance, the people shout, and he recounts his noble deeds in the characteristic chant, *oggayam*.

Meanwhile the people are talking and joking.[1] The (1)
is happy. Dancing and talking become more excit- (4)
and once in awhile drinks pass around: so everybody (3)
basi has been dug up from underneath the granary (2)
[537] ing. Sometimes two men contest in a long debate (5)
over some such matter as the quality of the feast. They talk in the characteristic chant, *palawag*. If one of the men cannot chant, he shouts. The party is be-
796 coming noisy. There is some enjoyable antiphonal
574 singing. A group of boys sing and a group of girls
533 answer: sometimes using well-known songs with a
786

1 [The numbers to the right of the text indicate the proper sequence of lines.--Analyst]